



The American Friends Service Committee, founded fifty years ago, is one of the corporate expressions of Quaker faith and practice. It is rooted in the conviction that each human life is sacred, each man a child of God, and that love, expressed through creative action, is the only power that can overcome hatred, prejudice, and fear. To that end, the Committee undertakes programs of relief, service, and education, ministering to both the physical and spiritual needs of men. Its work is made possible by the generous cooperation of thousands of concerned persons of all faiths.

To see what love can do

During its 50-year history, the American Friends Service Committee has had so many projects in so many places that it would be impossible to describe them adequately in anything less than a book. These few pages try to show how the Committee works rather than what it has done. The programs mentioned have been chosen to illustrate the development of the major interests of the Committee.

Within the Service Committee many smaller committees carry out the policies set by the Board of Directors. Decisions are reached by a consensus of those involved. This democratic way of working expresses the respect for the individual that underlies all the work of the Service Committee. Because field workers have a voice in administrative decisions, programs are responsive to changes in conditions. The committee structure gives young people opportunities to contribute new insights and new approaches to problems and to infuse the Committee with the energy and passionate courage of youth.

The power of love to overcome fear and hate gives promise that the institutions of a just society and a peaceful world can be built. The unfinished history of the Service Committee is an experiment to see what love can do.

Gilbert White



AMERICAN FRIENDS SERVICE COMMITTEE

Meeting youth's need for service



The will to rebuild of these young work campers in Europe finds material in the rubble of World War II.

“My experience with the AFSC has convinced me that love has the power to break down barriers between men and thus combat the causes of war. The way of life of Jesus makes sense because it works.”

This straightforward and pragmatic statement by a young Service Committee volunteer is typical of the point of view of many of those who are attracted to the Committee. The Service Committee itself is an evolutionary organization, not working toward some preconceived utopia, but seeking answers that meet the challenge of changing problems. It follows in the tradition of William Penn, the Quaker who founded Philadelphia as a “holy experiment.”

Penn wrote: “A good end cannot sanctify evil means; nor must we ever do evil, that good may come of it. . . .”



(Above) In the joy of working together, differences of culture, religion and race are shared away. (Below) The first group of volunteers in 1917 prepare themselves at Haverford College for the rigors of ambulance driving in France. Tearing down cars familiarizes them with automotive maintenance and repair.



Let us then try what Love will do: for if men did once see we love them, we should soon find that they would not harm us. Force may subdue, but love gains; and he that forgives first, wins the laurel."

The events of history, and the Service Committee's responses to them, trace a pattern over 50 turbulent years. From the beginning, the Committee tried to do more than just alleviate suffering—it tried to overcome the alienations of war by the force of love. As the years passed and the AFSC helped the victims of one war after another, its interest and attention came increasingly to focus on the causes of these disasters. While not ceasing to respond to calls of distress, it began exploring ways of building peace.

Amid the social disorders of the thirties, culminating in World War II, the Committee became convinced that, as one staff member put it, "the seeds of war lie among the first neglected human beings." It widened the scope of its work to include efforts to combat deprivation not connected with war, to resolve racial discord and other potentially explosive tensions, and to make understanding of other nations and peoples part of children's education.

It was the desire on the part of young Friends for constructive alternatives to participation in World War I that led to the founding of the American Friends Service Committee in 1917. Young women joined that first group and have been prominent in the Service Committee's programs ever since. By the next spring 227 Americans were serving in the "Mission de la Société de Amis," and the number grew until it reached a peak of 547. The physical hardships and emotional shocks of war were a harsh test of the commitment of these young idealists, but nearly all

Hang-ups of this kind bothered the conscientious objectors of World War II, such as this fire jumper, less than the feeling that their conservation work in Civilian Public Service camps lacked social significance. But out of their service in mental hospitals grew the National Mental Health Association.

returned strengthened in their faith in the power of love.

After the war young people continued to volunteer for service with the Committee. In 1922 the Committee began placing young college graduates in reform schools, prisons, settlement houses and other institutions. The volunteers were encouraged to serve for a full year, during which they received only their maintenance.

In the summer of 1933 two small groups of summer volunteers went to Kentucky and West Virginia to live with miners' families and devise their own programs. This was the beginning of youth projects run by the Service Committee itself. A workers' conference was first held that same year to assure that the experience of the volunteers working in institutions was related to the concerns of the Service Committee. The conference studied the philosophy and technique of the Friends' approach to conflict situations, explained some of the basic principles of social work, and drew the participants together in work, worship and play.

The next summer the Committee launched something new on the American scene: the work camp. The men built a water system for a new government subsistence homestead community at Westmoreland, Pennsylvania. The women worked with the homesteaders' wives, providing entertainment for the children and helping the women with canning. The work campers shared housekeeping chores. The men slept in a barn and the women and the director's family lived in a tenant house. In the evenings labor leaders, industrialists, educators, and government administrators led discussions of the economic and social problems of the thirties.

The work camp was a great success and changed the course of several participants' lives, perhaps because it combined study of social problems with practical experience that gave meaning and urgency to the studies. This combination has become the hallmark of the Service Committee's approach to education—making the abstract concrete through personal experience, adding the human dimension to intellectual study.

In subsequent years the work camps multiplied. There were junior work camps and senior work camps, work camps in cities and in rural settings. They attracted attention and interest in many circles, and other organizations picked up the idea and began running their own work camps. After World War II, in 1947, the Committee began sponsoring work camps overseas and sending young people to camps run by European organizations.

A program for children between the ages of 6 and 12 was started in 1942 to promote international understanding and good will at a time in their lives when lasting





(Above) A young American on a two-year voluntary international service assignment meets familiar joys and sadnesses in an African village. (Right) Voter education takes a student to the Deep South. Summer projects for high-school and college students have included human relations work in white suburbs in the North, work with American Indians and assignments in institutions for the old, the ill and the retarded.

attitudes are being formed. A school affiliation program for older children has formed ties among more than 300 schools here and in other countries. Three times in recent years Russian teachers with a special interest in teaching English have participated in the life of American schools and American teachers have taught in Russian schools. After these experiences, it is hard for American children to believe all communists are devils, or for Russian children to believe all capitalists are oppressors of the people.

World War II brought a repetition of the First World War's flood of conscientious objectors seeking alternative service assignments. But this time it was different. A rider was attached to a Congressional appropriation bill making it illegal for CO's to leave the country.

The Friends, together with two other traditionally pacifist churches—the Brethren and Mennonites—cooperated with the Government in running Civilian Public Service camps for the CO's. The men worked on reforestation and conservation, receiving only maintenance and an allowance of \$2.50 per month. Later some 3,000 CO's were used to alleviate a shortage of attendants in mental hospitals. They discovered that patients were being mistreated in many of the hospitals and sparked a continuing revolution in the care of mental patients.

Special youth projects were initiated in response to the Cold War, the first being an annual tripartite work camp sponsored by the United States, the U.S.S.R., and Great Britain. A similar effort to break down barriers was a work and study project held in the German Democratic Republic. In these projects the Committee demonstrated that distrust could give way to friendship when there was a common goal.

Again, because of the Vietnam War, conscientious objectors are turning to the AFSC for counseling and alternative service assignments. In response, the Committee has enlarged its national CO services program and provided for additional counseling in each region. About 60 young men are working in alternative service assignments with the Committee, and openings are being developed for many more.





(Above) A determined young lady in an early work camp disregards the lack of earth-moving equipment, as well as the niceties of a woman's role, to get the job done. (Right) Yoshiko brought with her a touch of Japanese grace and beauty when she came to the United States as an exchange student under the School Affiliation Service. (Below) A world affairs seminar in Washington gives high-school students firsthand acquaintance with policy making and policy makers.



Responding to suffering



Next door to an AFSC staff member live a doctor and his family. One evening the Service Committee worker told the doctor about an AFSC shipment of medical supplies for North Vietnamese civilians. The doctor heatedly responded, "I can understand your motivation in feeding children and helping refugees, but I can't understand why you are sending aid to our enemies in North Vietnam."

This doctor, faced with a wounded Vietnamese child, would almost certainly treat the child's injuries without hesitation, whether the child were "friend" or "enemy"—and would not be deterred even if the child had been wounded by "our side." But it is so difficult to see enemies as human that in time of war tears of sympathy soon dry up. The motivation deeper than sympathy, which sustains our concern for others through the searing days of war and makes us unalterably opposed to war itself, is reverence for every human life.

The first group of volunteers who went to France were aiding America's ally in the war and were controversial only in their refusal to participate in the war. Some ran hospitals and homes for children, convalescents and old people. Others organized sewing and embroidery workshops for women and recreation programs for children. Clothing, furniture and bedding were sold below cost rather than given away—a method of distribution that enabled more people to receive help and was more acceptable to the independent French peasants.

Although Russia had also been an ally against Germany, after the Bolsheviks took control and withdrew Russia from the war an expeditionary force, including American troops, was sent to Russia and aided the White Russians against the Bolsheviks. The Service Committee workers, who had just arrived in the Buzuluk area to help in relief work started by British Friends among refugees from western Russia and Poland, saw no reason to change their attitude toward the unfortunate refugees because of the change in government. They continued with medical care and with workshops that employed the women in weaving cloth and sewing garments.

The work of the Service Committee in Germany after World War I is probably better known than anything else it has done, and there is now general approval of its service of love in feeding a million children a hot meal a day. But at first the Committee was attacked for helping America's enemy. Feeling against Germany ran high in those years,

Under the red and black star, the Friends Ambulance Unit in China brought Western medicine to many for the first time in their lives.

Equipment was primitive and supplies sometimes so scarce that even bandages were washed, sterilized and used again.



(Left) When famine broke out in India during World War II, the Government of India asked the Committee to administer a joint relief program of more than 300 agencies. This led to the present community development programs in India and Pakistan. (Below) In the terrible famine in Russia after World War I, Quaker relief workers lived in box cars for months, bathing in kerosene every night to repel typhus-infected lice.





with heavy reparations being demanded and shipping blockaded to enforce payment. The Committee's Annual Report for 1923 anticipated the consequences prophetically:

"On account of the French occupation of the Ruhr, and other contributing causes, conditions in Germany are as bad as they have been at any time since the war. The mass child-feeding has brought up the general health standards of the children, but the depreciated currency, lack of foreign credits and a general distrust on the part of the peoples in the allied countries have brought great suffering to the people throughout Germany. The occupation of the Ruhr has likewise revived a great deal of the spirit of hatred that we hoped would pass with the period of the war. The close of the year's work in Germany, therefore, makes us realize that we must make far greater efforts to help these people in their time of need, or such seeds of hatred will be sown that will in another generation result in an even more dreadful war."

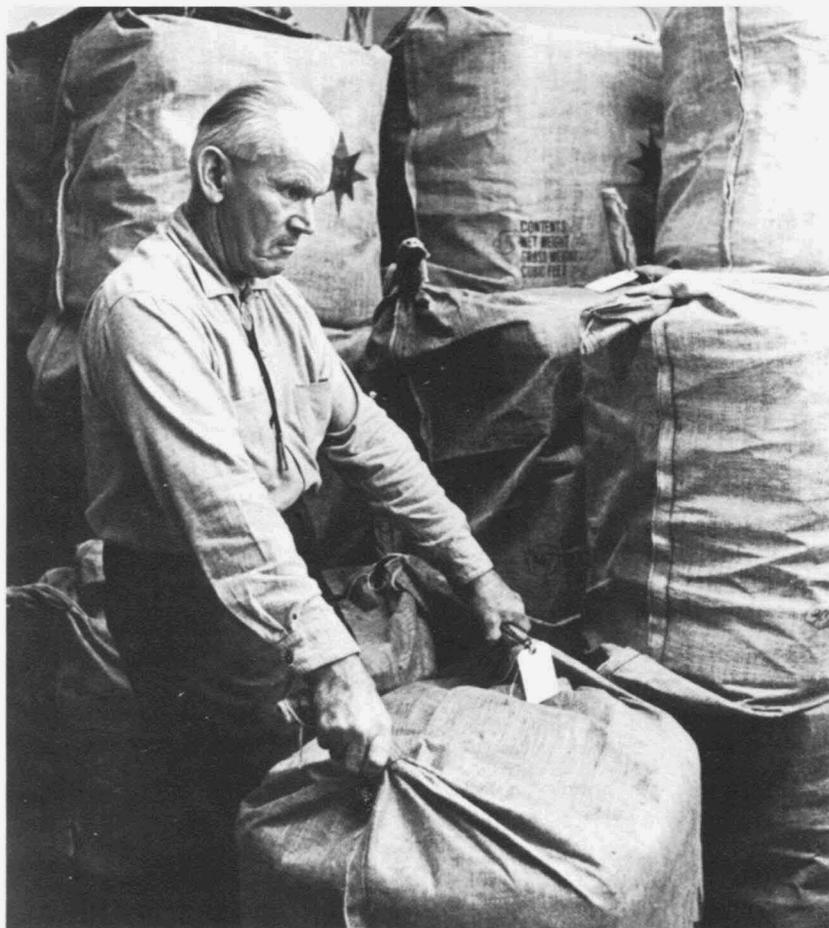
Controversy came again when the AFSC decided to feed starving children of miners in the coal fields of West Virginia who were out on strike. Some people who approved of feeding war victims felt that feeding the families of striking miners was taking the union side against management. The first feeding was in 1922, and in 1928 the Committee again fed children of miners, this time in Pennsylvania.

With the great depression of the thirties, miners were thrown out of work in large numbers. The United States Children's Bureau asked the Committee to feed miners' children in Maryland, Kentucky, Tennessee, Illinois, Pennsylvania and West Virginia.

Attention shifted overseas again when the Nazis rose to power in Germany and the international center in Berlin was swamped with Jews trying to flee. In 1938 a delegation of Friends attempted to intercede with Hitler on behalf of all those being persecuted. Failing in this, they visited a top official of the Gestapo and sought support of their efforts to help Jews emigrate. The apparent result was that the staff of the Berlin center met less difficulty in arranging for Jews to leave the country.

The staff in Europe worked on with a sense of gathering

(Top) Tales are told of Siberian blizzards in which the drivers of Quaker Service sleighs had to grope their way through blinding snow from one telegraph pole to the next, leading their horses on ropes. (Below) Lack of gasoline was overcome by rigging up charcoal burners, but bandits and the anarchy of civil war finally halted the trucks of the Friends Ambulance Unit in China after they had hauled medical supplies to isolated hospitals throughout western China from 1941 to 1949. The men and women of the unit then set up a clinic in the old transport buildings and ministered to civilians and military casualties of both the Nationalists and the Communists.



From the warehouse of the AFSC as much as 2¼ million pounds of clothing, blankets, shoes, soap, vitamins and tools have been shipped in a year. The Material Aids Program solicits these supplies from manufacturers and collects used clothing from the Committee's constituency. Much of the labor for collecting, processing and shipping these goods is volunteered. (Below) The value of aid given to German children after World War I was more than double that of supplies shipped to Germany, thanks to donations of flour, sugar and transportation by the German Government. Fewer than 50 Quaker Service workers were involved, the great bulk of the work being carried out by 25,000 German volunteers.



(Right) The smile on the face of this girl in Barpali, India, is reward enough for a Quaker Service worker. (Center) Food and medical supplies are loaded for airlifting to Cuba after the hurricane of 1963. The Service Committee also helped refugees from the Castro regime in Cuba to make a new start in the United States. (Bottom) All persons of Japanese ancestry were removed from the West Coast and placed in relocation centers after Pearl Harbor. The AFSC aided them in the relocation centers with personnel to work in adult education and the school system. Quakers visited, wrote letters, and sent books and toys for the children. Relocation hostels in Chicago, Cincinnati and Des Moines gave them lodging while they started a new life. (Opposite page) A Quaker Service worker exchanges a little cheer in improvised living quarters in Germany after World War II.



darkness. Even after the United States had entered the war and the AFSC workers in France had been interned by the Germans, European Friends continued their work all through the war.

The Hungarian crisis in 1957 flooded Europe with refugees. The Service Committee rushed supplies and workers to Austria and Yugoslavia, setting an AFSC record for shipments in a single month. AFSC workers were the only voluntary agency staff providing welfare services for about 20 refugee camps in Yugoslavia.

The Committee's insistence on treating men everywhere as brothers has opened many doors to its work. Its efforts to work with efficiency and integrity have perhaps been an additional factor in persuading other organizations, including the United Nations, to entrust it with the administration of relief programs. A few workers carefully selected for their ability and dedication have often carried out large programs—as in the Gaza Strip in 1949 and 1950, when a team of 60 workers fed over 200,000 refugees and provided work, schooling and medical care for them.

The Committee tries to adapt its aid to the needs of people. When Algerians needed clothing, it decided to send burnouses, a kind of parka worn over other clothing. So the AFSC organized volunteer groups in hospitals, churches and other institutions to make burnouses. They obtained gifts of yard goods from manufacturers and thread and sewing machines from local business men. Transportation from the workshops to Philadelphia was often contributed by truckers.

Latest in the long series of international disasters, and most distressing for many Americans because of our country's role in it, is the Vietnam War. AFSC relief efforts started in 1966 with the opening of a day-care center for refugee children at Quang Ngai, in South Vietnam. Seventy children receive supplementary feeding and baths and enjoy games, dances, and stories.

Imperative though the need for relief work has been throughout the history of the Committee, and willingly though men and women have given years of their lives to it, most of them have ended their service with a feeling of work left unfinished. Many have returned to the Service Committee in later years to contribute to its efforts to bring about peace between nations.





Staying to rebuild



Young American volunteers join in giving a cracked and battered French cottage a new roof.

*With assistance from many groups,
the Italians energetically rebuilt
towns and villages ruined by battles
between Allied and Axis armies
in World War II.*

"We wanted to mend houses," wrote an AFSC worker in France during World War I, "but the reason we wanted to mend houses was that it would give us a chance to try to mend hearts." This spirit has always carried the Service Committee beyond the immediate tasks of relief that take it to trouble spots around the world. Rebuilding was an important part of the first Service Committee work in France, where the volunteers set up factories to make portable wooden houses while the fighting was still going on. At the end of the war, an entire district of more than 40 villages around Verdun was rebuilt with material from American army dumps and cash obtained by selling equipment from these dumps.

During World War II, the Service Committee prepared for peace. Projections of reconstruction needs were made while armies still marched across war-torn countries. After the war had ended, and the Committee had helped meet the first emergency needs, many agencies joined in helping Europe get back on its feet. What seemed to be needed most was logistical support for the many reconstruction projects. So the Committee hauled building materials in France, Italy, Poland, Austria and Germany.

Neighborhood centers were set up in war-devastated communities in France, Germany and Japan. Providing workshops, sewing rooms, laundries, libraries, and rooms for student and adult discussions, they helped restore the mechanics of civilization while drawing people together in community responsibility.

In China the Friends Ambulance Unit, organized by British Friends, had been working since 1941. After the war the Service Committee took responsibility for its administration and renamed it Friends Service Unit, China. The Unit turned to reconstruction of the demolished village of Chungmou. Kilns were built to fire bricks. A new school and a hospital were built and cooperatives were organized. Medical teams turned their attention from battle casualties to kala-azar and malaria sufferers. As civil war swept the country, teams worked with both the Communists and the Nationalists. The Service Committee was able to continue its work for about a year after the defeat of the Nationalists, and then turned its operations over to the Chinese.

Throughout the Korean War, the Quaker United Nations Program supported efforts for peace negotiations. Even before the truce had been arranged, the Service Committee sent workers to investigate refugee needs. After the



war, a Joint Friends Service Unit, representing the AFSC, the Friends Service Council (London) and the Canadian Friends Service Committee, went to Kunsan. There they rehabilitated a 250-bed hospital and ran a self-help housing program for refugees.

In all its relief work, and in the rebuilding after an emergency has passed, the Committee's motivation is deeper than charity. It is interested in helping people live fuller and more independent lives rather than merely improving their material circumstances. Men and women cannot easily develop their inherent potential under conditions of sickness, starvation and hunger. The trucks with the red and black star may carry milk and medicine, but their most precious cargo is the brotherhood of love. It is in this spirit that Quaker Service workers in Algeria help villagers build a new mosque. Their desire is not to convert men to their persuasion, but to help men follow the guidance of their own spirit.

A new patriotism



“Feeding the hungry and clothing the naked is spectacular and inspiring work. It is less spectacular and a much harder task, however, to prevent a war; to keep children from being starved; to encourage nations to settle their differences by arbitration; to cultivate a spirit of goodwill among men for men; and to develop a new type of patriotism.”

These words in the 1928 Annual Report clearly point out the future course of the Service Committee in education for peace. Peace caravans had already begun this “harder task” in 1927. Young men and women toured the country that summer, speaking to those who would hear them, bringing the fresh eye of youth and a new point of view to towns and cities across the United States.

Institutes of International Relations began in 1930. Ministers, teachers and other adults met on campuses to discuss problems of peace. Attendance grew rapidly with ten institutes enrolling 1,496 participants by 1936.

Since World War II Service Committee efforts to improve communication between the U.S.S.R. and the United States have perhaps played a small role in relieving Cold War tensions. In 1949 a study, “*The United States and the Soviet Union—Some Quaker Proposals*,” called for accommodation and cooperation between the two countries. *Speak Truth to Power*, a study that examined the relevance of pacifism in a nuclear age, was published in 1955.

As recently as 1964, however, discussion of any relaxation of obdurate policies of isolation and containment of China was limited to small groups. That year an experienced AFSC working party wrote *A New China Policy*:





From the early peace caravans (above) to the family camps of today (below) the AFSC has raised questions in young minds—questions of ends and means, questions of ultimate values. Young people, less paralyzed by conflicting loyalties and motivations, see the futility and evil of war more readily than their elders. They see that, even as mature love is not blind infatuation but takes satisfaction in helping someone live up to his own expectations, so a deeper patriotism is not blind nationalism but concern that our country be true to its ideals.



Some Quaker Proposals, now in its third printing by Yale University Press. Three major conferences on U.S. policy toward China followed: one on the West Coast in 1964, a national conference in Washington, D.C., in 1965, and an international conference in Chicago in 1966. Co-sponsored with major universities and foreign policy organizations, they brought together experts from Asia and Europe, as well as the United States. Many local seminars and institutes have involved additional thousands of citizens in their own communities. Gatherings of this type have been buttressed by an active literature and national speakers service.

The Vietnam War has challenged the AFSC to educate the public about the nature of the war and our role in it. *Peace in Vietnam: A New Approach in Southeast Asia*, written by an AFSC working party, was published in 1966. Printings exceed 100,000 copies. Public statements have been widely circulated by newspaper advertisements and pamphlets. The latest statement called for a cessation of U.S. bombing and the beginning of a clearly stated and swiftly phased withdrawal to create a climate in which all the Vietnamese can negotiate. As far back as 1954 the Committee issued a statement, saying in part:

“The AFSC is profoundly disturbed with the pressures for U.S. military intervention in Indo-China. On the basis of long Quaker experience in international service we are convinced that nothing but disaster lies down this road. The destructiveness of modern war can produce nothing but hatred, even among those on whose behalf the fighting ostensibly is undertaken, and hatred is no foundation upon which freedom and democracy can be built.”

Opening doors



Young leaders who attend AFSC seminars early in their careers often rise to influential positions in subsequent years. Of more than 1,000 diplomats who have participated in AFSC conferences, over 100 are now in ambassadorial positions. (Below) The director of the Quaker United Nations Program in New York City confers with a delegate from an African nation. The AFSC has primary responsibility for this international program, which is also supported by Quaker groups from other countries.



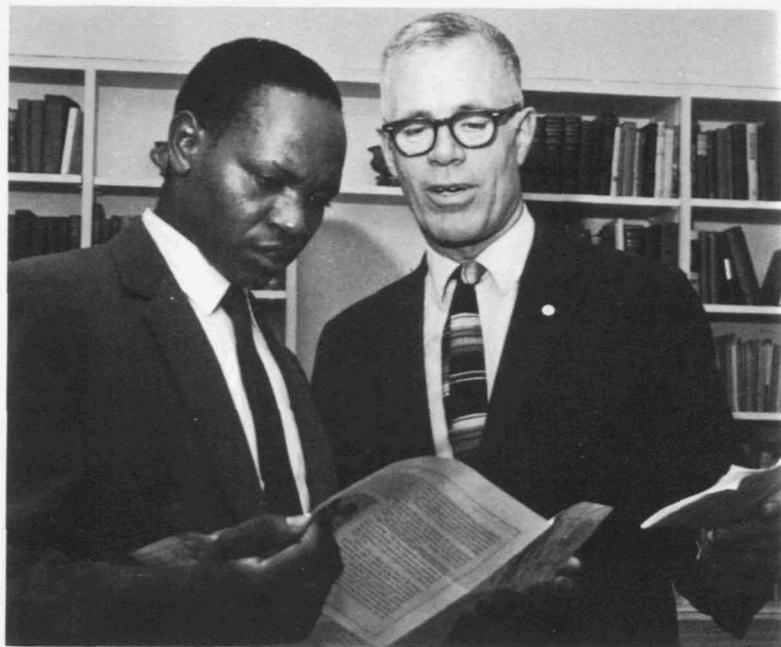
There was a certain formality, even though the chairs were comfortable and the table well supplied with coffee and cakes. The secretary of the East German Peace Council, which had invited the AFSC to East Germany, began the meeting with an ideologically correct account of the Peace Council's approach to peace. The leaders of the AFSC mission to divided Germany responded with a description of the Service Committee's approach to peace, stressing personal relationships rather than politics.

The leader of the Friends group then invited those around the table to introduce themselves and say a few words about themselves. As the East Germans sketched their backgrounds, they repeatedly mentioned previous experiences with the Quakers in Germany. Several had been among the more than two million of their generation fed in the relief and rehabilitation program after World War I. One had been helped as a refugee fleeing the Nazis; another's wife had been rescued from a concentration camp. Others had received aid in refugee or relief operations after World War II. When the introductions were over, all but one of the dozen East Germans had expressed appreciation for past relations with the Quakers.

The significant thing that emerged from their comments was not that they had received help when they needed it. Those who have been the recipients of charity are not proud of it and seldom care to recall it. These men remembered their encounters with Quaker workers as meaningful human experiences that had occurred at crucial times in their lives. As they recalled moments of warmth in harsh times, something of warmth and trust was rekindled in the conference room.

The Service Committee's efforts to reconcile international disputes, which were part of its work from the beginning, found focus in its international centers—small groups, often just a couple, who maintained contacts and looked after Quaker interests in countries where the Service Committee had worked during and after World War I. After World War II new centers were established in several cities. The centers in Paris and Geneva have played major roles in the Committee's work over the years.

During the 1950's the Committee began appointing men as Quaker International Affairs Representatives (QIARs) to promote communication among groups and nations



estranged from each other. There are QIARs based in Germany, Switzerland and Japan, and there is one who divides his time between India and Pakistan.

Reflecting on his role, one QIAR wrote, "The QIAR is not another power representative added to the power jumble; indeed his very powerlessness is an asset which explains in part his relevance and which opens many doors on both sides that might otherwise remain closed."

After World War II the Committee began a series of international seminars for foreign students in the United States. This program was expanded in the 1950's to include conferences for diplomats. These have involved 1,400 diplomats—a sizeable portion of the 23,000 diplomats estimated to be posted outside their own country—and have promoted the concept of international responsibility in diplomacy. In the 1960's the program was extended to reach other categories of young leaders in Europe, Asia and Africa who are beginning careers of public service.

The Service Committee's nonpartisanship and the confidentiality with which participants' remarks are treated encourage openness and trust. As one diplomat remarked, "Candid discussions in friendly surroundings for ten days can do much more toward understanding another's viewpoint and frankly assessing your own than could be done by formal and informal diplomatic entertainment in a year."

Encouraging initiative

A Quaker Service worker in Algeria shows mothers how to wash their babies. Then the mothers try it themselves.



“A quarter of my time went into talking informally with people—the mayor, the schoolteachers, anyone. These conversations put across the vital parts of my work: new ideas, a different viewpoint, encouragement to look at a problem and do something about it.

“But even more important, for two years someone many had come to love and respect said continually in words and deeds, “You *can* learn to read; you *can* find ways to improve your life, you *can* cure your sick child if you demand help; and it is important that you do all these things because you, personally, are of value.”

These reflective words by a volunteer returning from service in Guatemala give the gist of a way of helping that builds self-reliance. An AFSC staff member recently observed that some of the best projects in the history of the Service Committee were not carried out by the Committee itself but by others.

A citizen of Baroda, India, explained it to a neighbor this way: “To mend the cracks in your roof you need cement to mix with sand and pebbles. We are the sand and pebbles; these people who have come to help us are like the cement. They are here to hold us together and make us strong.”

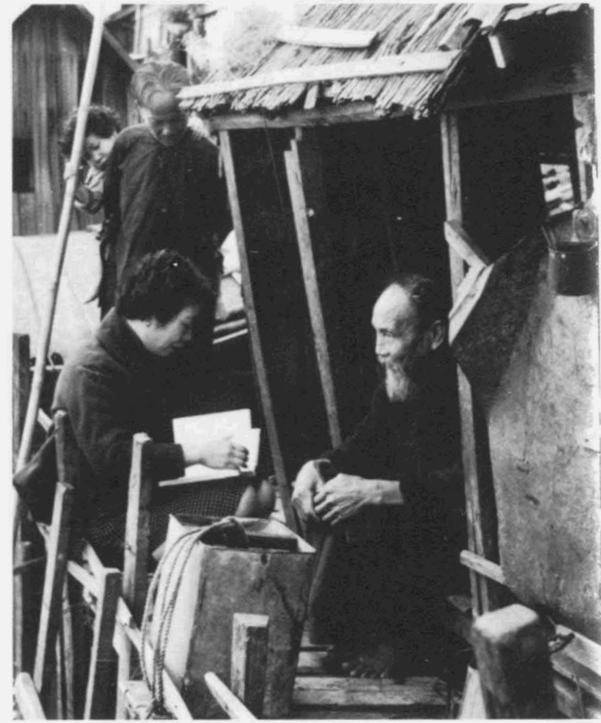
In Baroda, the Indian community workers of the Service Committee staff were selected for ability in working with people. They brought few technical skills to the communities in which they worked, and no money, tools or materials. They act as catalysts, stimulators, motivators—they raise questions and participate in meetings in as quiet and helpful a way as possible. The people of Baroda decide what is needed and do the work. The staff of the Baroda Community Development Service measure their success by how much people can do without them.

The evolution of the Committee’s community development programs can perhaps best be illustrated by the example of Mexico. The first project was a work camp in the summer of 1939 that brought American and Mexican students together to build two adobe schools. The number of work camps increased in subsequent summers, and two of them were continued all year round through 1946 and 1947. Participation of Mexican young people has always been an integral part of these camps, and in recent years young people have been encouraged to come from other countries.

In 1948 a “Pilot Project in Basic Education” was co-spon-



Most of the people of the Peruvian barriada of Pamplona Alta were unemployed and needed work. This sewing cooperative and a metal working cooperative were first steps; skills and experience gained in these efforts have since been used to start private enterprises.



A case worker of the Family Planning Association of Hong Kong, which receives AFSC aid, interviews the head of a household in his shack perched over the waters of the harbor.



Work may matter to their parents, but play is the important thing to the children of Pamplona Alta.



(Above) Maternal and child health clinics are part of community development programs in several countries. (Below) While the men build, the women of this summer project in Mexico introduce the children of a village to some new ideas.



sored with UNESCO and the Mexican Government. This grew into the social and technical assistance projects of the 1950's, which brought workers with special skills, as well as generalists without special training, to teach new ways of doing things. Many of the specialists were provided by the Mexican Government. Young South Americans have come to work in the projects and in some instances have gone home and started their own volunteer programs. In recent years increasing emphasis has been given to encouraging local initiative and playing a supportive role in community efforts.

In 1966 the Service Committee started a community development project in a low-income housing development in Mexico City, where it has encouraged the formation of a parents' committee to improve schools and recreational facilities.

Perhaps the most conspicuous results of 28 years of association between the AFSC and Mexico are the wells, roads and schools that have been built; but the most significant results are new attitudes and goals that have become an inextricable part of the life of the country and extend beyond the borders of Mexico.

As the Service Committee gained experience in self-help techniques during the 1930's, it became interested in family planning as a way to help people gain more control over their own lives. In several instances the Committee has been able to pioneer in the introduction of family planning techniques because of its policy of making advice and contraceptives available only as an integral part of a

broader and more comprehensive program. A well-known early research report, *Contraception and Fertility in the Southern Appalachians*, by Gilbert Wheeler Beebe, was based on work done from 1936 to 1939 by the AFSC in Logan County, West Virginia, as part of its program for unemployed coal miners. The Committee also initiated family planning work in Tennessee, North and South Carolina, and Alabama during those years. Family planning has since become part of AFSC programs in many countries.

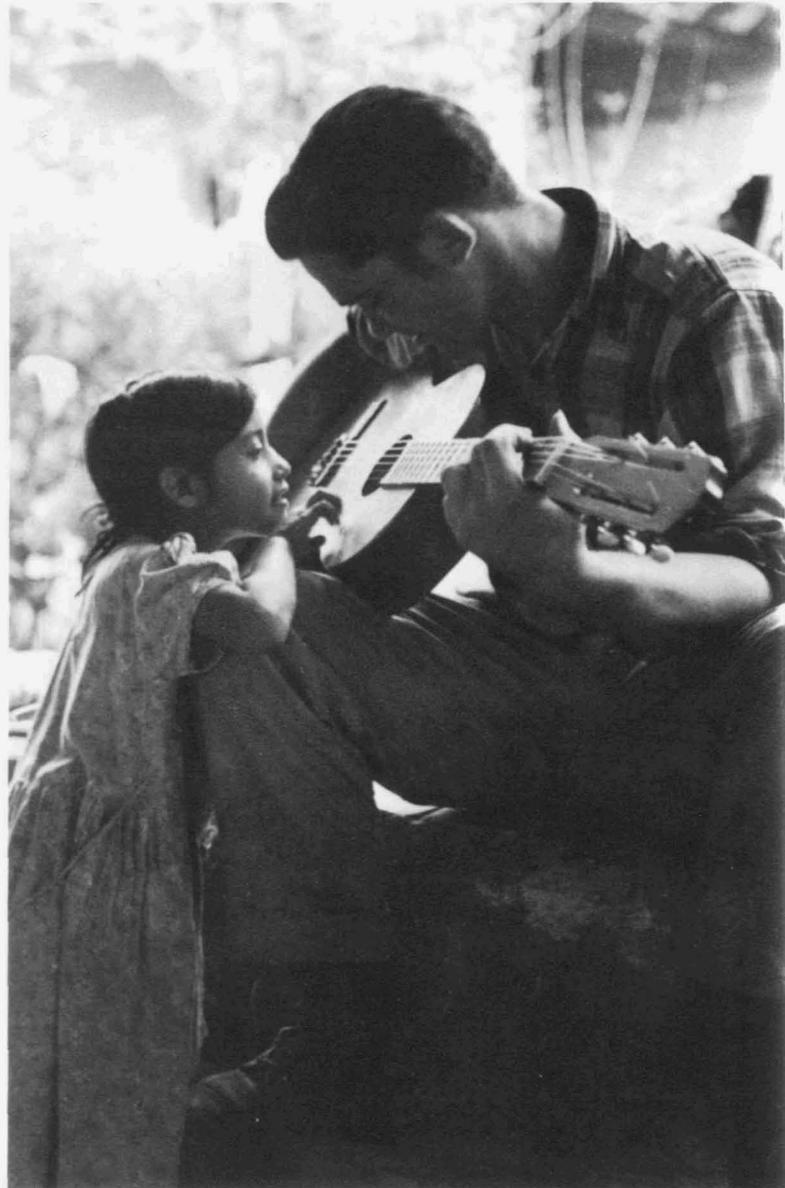
Self-help housing has long been an interest of the Service Committee. When the Government set up a program of Subsistence Homesteads in 1933, the Committee was involved in the planning and its executive secretary, Clarence Pickett, assisted in the administration of the program for the first year.

In 1937 the Committee began its own homestead community in Fayette County, Pennsylvania. Penn-Craft, as it was called, was a pioneer venture in self-help housing. A sweater mill was started to provide employment and a community garden provided much of the food.

A similar pioneer effort in the urban field was undertaken in the heart of Philadelphia in 1949.

In 1962 the Service Committee started a self-help housing program in Tulare County, California. Twenty families got low-interest, long-term loans from the Farmers Home Administration to buy the bricks and mortar, the AFSC provided construction supervision and the families shared their labor to build modern houses valued at \$10,000 each. From this impetus self-help housing projects have developed independently of the Service Committee in New Jersey, Mississippi, Pennsylvania, Florida and other states. In California a state-wide organization, seeded by AFSC funds, is helping hundreds of families use this technique. In 1966 International Self-Help Housing Associates was founded, with AFSC encouragement, to provide a resource for self-help housing groups.

Near the original houses built in Tulare County, 55 families are building a self-help community in Three Rocks, one of the most blighted farm labor communities in California. The houses were long ago condemned by the state. For the last nine years each family had to haul its water from nearby camps or irrigation ditches. With Service Committee help these families have formed a corporation called El Porvenir and have received a grant from the Office of Economic Opportunity. The assistance of state, county and community officials, combined with large donations of time and skill by engineers and architects, has helped them overcome innumerable obstacles.



A shaded corner, a quiet moment, a few notes of music shared . . .

Toward equality for Americans



Most people take it for granted they can live anywhere they desire and can afford. The Service Committee works to make this true for everyone.

A woman who visited government officials in Washington as one of a group of southern Negro farm workers remarked afterward in surprise, "You know, they really treated us like we was somebody! We knew we was somebody, but we didn't know that they knew."

The conviction that she and her children are each somebody has given this woman the grit to get her son and daughter into college. But many Americans still don't know that they are somebodies. And many of their fellow citizens still refuse to treat them as somebodies.

Discriminatory institutions and customs, such as separate school systems and exclusionary business practices, must be abolished if all our citizens are to enjoy their constitutional rights. The history of the civil rights acts has shown that citizen support and government enforcement are needed to make laws work. Then we can have the kinds of equality that reduce prejudice—children going to school together, men working together as equals, families living next to each other with similar problems and ambitions and with similar economic means to realize their ambitions.

In the 1920's when the Service Committee was working in the coal fields of West Virginia, couples known as Friendly Counselors moved into the area and tried to bring together hostile factions—miners and mine owners, white and Negro miners. Because they lived with the people and involved themselves in the affairs of the community, their understanding was greater than that of groups not locally involved. Because the Friendly Counselors sought to help everyone involved to live in a better way, and took sides against no one, they were able to bring people together who would resist partisan efforts to force change on them. From this work, however, the Committee learned that real communication requires mutual respect. When employer and employee, or Negro and white, can search together as equals for solutions to their mutual problems, new and better ways of working and living often emerge.

A century before the Civil War, John Woolman sensitized American Quakers to the immorality of slaveholding, and Friends have subsequently been among the leaders in the fight to end slavery and its aftereffects. Many of the young people who volunteered for socially constructive



work in the Home Service Section of the AFSC during the 20's were placed in teaching positions in Negro schools. In the 1940's special emphasis began to be placed on making work camps multiracial and locating them in areas of interracial tension. A Race Relations Committee was formed in 1943 and worked to avert violence in racial disorders in Philadelphia that year. Negro educators and scholars were sent on visiting lectureships to colleges and universities. In 1945 efforts were started to find employment for Negroes in fields previously closed to them. This broadened into a program of employment on merit, with staff in ten major cities.

After rioting broke out because a Negro family moved into an all-white neighborhood in Cicero, Illinois, in 1951, the Service Committee became involved in housing integration. It has worked in several major cities and two smaller cities to end segregation and build an open society. In the last few years new directions have been taken. In Philadelphia an experimental program has tried new ways of bringing housing opportunities to the attention of the Negro community. This program has also sought to put more vigor in the official nondiscriminatory policy of the Federal Housing Administration and the Veterans Administration.

The changing roles of government and private agencies are shown in this program. As government agencies take responsibility for new social services, private agencies with competence and experience in those areas are needed to advise the new programs, act as watchdogs to see that the Government fulfills its responsibility to the public, and pioneer in new areas where the risk of failure is too high for a politically vulnerable agency. At times such as the present, when the Government relaxes its efforts, demands



(Top) Fishing rights granted to several tribes of Indians before the creation of the State of Washington are at issue. The AFSC is helping defend these rights. (Below) A paroled convict, released without a job or a place to stay and with little money, needs help. The Committee's halfway house for women was the first on the West Coast.

increase for private agencies to report people's needs and assume the financial burdens of programs.

In 1966 the Committee participated in the first major attempt to use nonviolent direct action against the social injustices of a northern city. An AFSC program in Chicago had been working for an integrated city for 15 years, using education and persuasion, helping to bring buyers and sellers together outside the discriminatory real estate industry. Little progress had resulted.

Resentment and anger built up in Chicago, breaking out in riots. Everyone understands the threat to society of physical violence. The suffocating violence of the status quo is harder to appreciate, especially for those afraid of change. The closed door, the turned back—these hidden violences cast a black shadow into the future in the same baleful way as does physical violence.

The Committee encouraged Dr. Martin Luther King and the Southern Christian Leadership Conference to come to Chicago and begin The Movement to End Slums. The Movement attacked the whole complex of problems facing the city—problems of schools, housing, jobs and public services. AFSC staff members served on the major policy-making committee and manned the two headquarters from which marches were launched. Rioting and violence broke out, but the marchers maintained nonviolent discipline. And for the first time in a major Northern city, all leadership groups publicly committed themselves to a policy of open housing and to specific actions to implement that policy.

Twenty years ago Henry Cadbury, then chairman of the Committee, gave an explanation of the Committee's methods that remains unsurpassed:

"The work of the American Friends Service Committee is not to be regarded as adequate or complete. It is simply an attempt to pioneer for a better world. It points a direction that differs from the continuing politics of force and power politics, of class and race conflict. It suggests that means are as important as ends, and that personal contact and understanding must underlie large-scale relations if they are to be wholesome. To the great social problems Friends do not profess to have already the ultimate answers. They wish to supply the evidence of actual experience rather than the theories of abstract utopias. They know that blueprints remain blueprints unless men can be found to do some real building, and that wholehearted enthusiasm is no less needed than intelligent understanding. Many of the practical questions can be solved only step by step. To face the problems fearlessly and frankly is the beginning of wisdom."

American Friends Service Committee Programs

International Affairs

International Conferences and Seminars for diplomats, leaders and advanced students, held in Eastern and Western Europe, Asia, Africa, and the United States. Informal, unofficial, residential sessions ten days to three weeks in length.

AFSC-sponsored international affairs representatives and/or international centers are based in the District of Columbia, Japan, Pakistan, India, Germany, and Switzerland.

Quaker United Nations Programs in New York and Geneva organize conferences for mission members, seminars for officials, and informal gatherings to foster personal relationships among international leaders.

Washington International Affairs Seminars for leaders in government and various professions provide opportunities for off-the-record discussions, with outstanding resource persons contributing information out of their own experience and research.

International Service

Programs of social and technical assistance and community improvement in India, Mexico, Peru, West Pakistan and Zambia, and with former refugees in Algeria and Hong Kong.

Refugee relief programs in South Vietnam.

Refugee resettlement in the United States.

Material Aids Program—Collects, packs and ships donated relief and program supplies for Algeria, the Congo, the Middle East and other destinations, including some in our own country.

Family planning programs in eight countries around the world.

Peace Education

*Literature relevant to peace and international affairs; papers by special working parties (recent publication: *Peace in Vietnam: A New Approach In Southeast Asia*).*

National conferences dealing with Vietnam and related issues; special projects; seminars, family camps and summer institutes; national speakers service.

Program on Disarmament and Social Change: pilot projects in the use of "defense industry" skills and resources for community development.

Work and witness with religious groups and organizations: ecumenical cooperation for peace.

Peace education in areas of social change (particularly the Freedom Movement).

Peace caravans: young speakers visiting local communities.

Community Relations

American Indian programs: Community development work on reservations in Arizona, California, Montana and western Washington. Work in urban settings in Oakland, California, and in Denver. Self-help housing in Maine.

Rural affairs programs—working with farm laborers, growers, and other rural residents on job and leadership training, family planning and housing in three California counties, southern Pennsylvania and southern New Jersey; and traveling with the East Coast migrant stream.

Education programs seeking to bring community and government resources to bear

on achieving desegregation and providing top-quality, integrated education for all children. Focused on South Carolina, eastern North Carolina, Alabama, Louisiana and Mississippi.

Housing opportunities programs designed to develop a democratic housing market in Xenia, Ohio; Muncie, Indiana; Chicago; Philadelphia; and New York City. A combined emphasis on employment and housing patterns in Atlanta; the San Francisco Bay area; Chicago; and Richmond, Indiana.

Urban affairs programs in Chicago; Boston; Pasadena; San Francisco; and Oakland, California, encourage civic efforts to overcome poverty and racial barriers.

Rights of Conscience Program—to broaden the legal recognition of individual rights of conscience. The recent emphasis has been on sufferings grants in Southern civil rights situations.

Halfway houses for released prisoners in California and in Des Moines. Work on problems of police-community relations in rural and urban situations.

Youth Services

National Children's Program: Service project suggestions and stories about other cultures for elementary classes.

School Affiliation Service: Arranges cultural (and occasionally personnel) exchanges between schools in the United States and schools in nine other countries.

College Program: Study groups and weekend conferences on timely issues. . . . Counseling services for both faculty and students.

Cultural enrichment programs for children in Chicago and Denver.

High school seminars during the school year and institutes during summer vacation—for discussion of national and international problems with qualified resource persons, and for living experience with young people of other backgrounds.

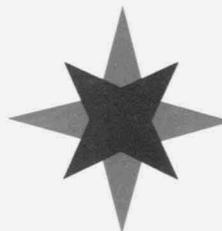
College and high school summer work projects: Work camps in the United States and in Africa, East Asia, Europe, and the Middle East; community service units in the United States and Latin America; service units in United States mental and correctional institutions; civil rights projects in the United States; individual community service assignments in the United States.

Resident staff in Nigeria plan work camps throughout the year for local youth.

Advice and job placement for conscientious objectors to military service.

Voluntary International Service Assignments (VISA): Two-year periods of individual service with host institutions and agencies in Germany, Guatemala, India, Tanzania, Vietnam, or the southern United States.

Community service opportunities, with ongoing training and education, for young people deeply concerned with social conflict and world tensions.



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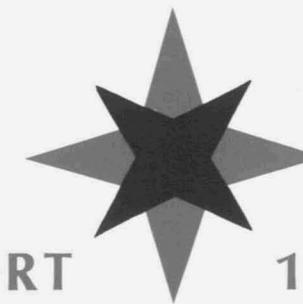
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**NOTES TO SUMMARY OF
CURRENT FUND TRANSACTIONS AND BALANCES
FOR THE YEAR ENDED SEPTEMBER 30, 1967**

1. Gifts of new and used clothing, textiles and supplies are valued at standard prices considered to approximate conservative realizable values.

2. It is the policy of the Committee to use bequest funds over a period of years unless otherwise required by the provisions of a will. This is in keeping with the Committee's interpretation of the intent of the donors and in order to use this fluctuating income most effectively in its programs. To implement this policy, bequests received are recorded as income in the Bequest Fund rather than the Current Fund, and transfers are made to the Current Fund for expenditure as authorized by the Board of Directors. Bequests received during the year ended September 30, 1967 by the Bequest Fund amounted to \$1,518,608.

3. It is the Committee's policy to include as expenditures materials transmitted to its representatives abroad. Portions of these materials may not have been distributed by the end of the fiscal year.

4. The Committee has two pension plans covering substantially all its employees, including certain employees in foreign countries. The Committee's policy is to expense the payments made to the plans, which amounted to \$75,000 for the year. The actuarially computed value of vested benefits for both plans as of September 30, 1967, exceeded the total of the pension funds and balance sheet accruals by approximately \$108,000. The Committee liberalized one of its plans during the year to provide certain improved benefits to employees. The approximate cost of the liberalizations is \$50,000 annually.

5. The Summary of Current Fund Transactions and Balances does not include the transactions and balances of the Bequest, Annuity, Endowment, Property, and other special funds of the Committee.

Complete financial statements of the Committee and the related opinion of the independent certified public accountants will be furnished to interested persons upon request.

ACCOUNTANTS' OPINION

**HASKINS & SELLS
CERTIFIED PUBLIC ACCOUNTANTS
LAND TITLE BUILDING, PHILADELPHIA 19110**

AMERICAN FRIENDS SERVICE COMMITTEE, INCORPORATED:

We have examined your summary of current fund transactions and balances for the year ended September 30, 1967. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered appropriate in the circumstances; as to contributions, it was not practicable for us to extend our examination beyond the Committee's accounting for recorded receipts.

In our opinion, the accompanying summary of current fund transactions and balances presents fairly the results of your current fund operations for the year ended September 30, 1967, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

**HASKINS & SELLS
MARCH 30, 1968**

A 1967 Program Report is available on request.

**SUMMARY OF
CURRENT FUND TRANSACTIONS AND BALANCES
FOR THE YEAR ENDED SEPTEMBER 30, 1967**

WE RECEIVED:

Gifts of cash and securities	\$3,840,350	
Gifts of clothing, textiles and supplies (Note 1)	674,548	
Transfers from Bequest Fund (Note 2)	1,828,764	
Other income (ocean freight reimbursement, participants' fees, literature sales, etc.)	723,724	\$7,067,386

WE SPENT:

For International Service Refugee services, relief, rehabilitation, and resettlement in Austria, Republic of the Congo, Jordan, Vietnam, and the United States; social and technical assistance and family planning in Algeria, Hong Kong, India, Mexico, Pakistan, Peru, and Zambia	\$964,765	
Cash		1,469,321
Clothing, textiles and supplies (Note 3)	504,556	
For Youth Services For young adults: Voluntary International Service Assignments in Germany, Guatemala, India, Tanzania, the United States, and Vietnam. For college-age youth: work camps in Africa, Europe, Asia, Mexico, and the United States; voter registration and citizenship education projects in the South; service units in institutions; internes in community service; seminars; services to young men facing the draft. For high school students: work camps, service units in institutions, seminars, world affairs camps in the United States, and school affiliation service linking elementary and high schools in the United States with schools abroad, including student and teacher exchange. For children: educational materials and projects		1,488,142
For International Affairs Seminars and conferences in Europe, Asia, and Africa; international representatives in Delhi and Tokyo; seminars in Washington, D.C.; work at the United Nations in New York and Geneva		563,554
For Peace Education Summer institutes on the Quaker approach to international conflict; family camps; weekend institutes; organization of working parties; peace literature; conferences with mass media representatives and academic groups; speakers and group discussion of crisis issues, including Vietnam, conscription and militarism; opposition to conscription; peace caravans; national conferences; contacts with peace-concerned groups and individuals in this and other countries		807,151
For Community Relations Work in metropolitan areas of the North and West to find creative solutions to a broad range of urban problems, particularly housing; work in the South to promote equal job opportunity; school desegregation activity in South Carolina, Alabama and Louisiana; community development efforts with farm laborers, migrants, and other rural poor in California and southeastern Pennsylvania; special efforts in the East Coast migrant stream, from a base in Florida; community development and leadership training with American Indian groups in Arizona, California, Washington, and Montana; work with released prisoners in California and Iowa		965,190
For General Services General administration, personnel, publicity, finance		1,593,251

EXCESS OF AMOUNT RECEIVED OVER AMOUNT SPENT	180,777
BALANCE AT BEGINNING OF THE YEAR	1,862,460
BALANCE AT END OF THE YEAR	2,043,237

THIS PART OF THE BALANCE IS ALLOCATED AS TO USE:

Reserved for contingencies	187,074	
Reserved for use in subsequent years	212,220	
Use specified by contributors	1,244,173	1,643,467

BALANCE UNALLOCATED AT END OF THE YEAR (including undistributed clothing, textiles and supplies of \$228,337)	\$ 399,770
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